An Ecumenical Scriptural Rosary

Arranged and edited by the Rev. John G. Moser (1949-1981)

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MARIAE, MATRI ECCLESIAE, MATRI UNITATIS

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From the Episcopal Bishop of Chicago: Many generations of Christians have found their access to God deepened and strengthened through the use of the Rosary. I commend this work of Father Moser, combining as it does, the traditional devotions with a wealth of Scriptural material. May it help to bring many souls closer to God, and to teach each other in His Name.

+ James W. Montgomery, DD, Bishop of Chicago

INTRODUCTION

Some nine centuries ago, St Anselm, XXXVI Archbishop of Canterbury, invoked the Blessed Virgin Mary as "Mother of those whose father and brother Christ deigns to be," thus echoing the great St Augustine of Hippo, who seven centuries earlier had described her as "clearly Mother of the members of Christ . . . since she co-operated out of love so that there might be born in the Church the faithful, who are members of Christ their Head." In our own time, a growing concern for Christian unity has resulted in an increased interest in this understanding of the Mother of Jesus as Mother of the Church, and Christians of varying traditions have thus been led to a deeper appreciation of her role in the life of her Son's People. Of the many pious practices which focus upon Our Lady, moreover, none has continued to enjoy so prominent a place as the Rosary. In the past, to be sure, some have condemned this form of prayer as a mechanical, even mindless, example of "vain repetition," but surely Archbishop Fulton J. Sheen has captured the key to understanding the Rosary when he writes, "The beautiful truth is that there is no repetition in 'I love you.' ... It is the only real news in the universe. That is what we do when we say the Rosary, we are saying to God, the Trinity, to the Incarnate Saviour, to the Blessed Mother: 'I love you, I love you, I love you.' Each time it means something different because, at each decade, our mind is moving to a new demonstration of the Saviour's love."

As some small aid to the People of God in their use of this approach to prayer, I have compiled and edited the devotions which follow, hoping that the Scriptural orientation of the Rosary will become increasingly central to the piety of those who have long seen in it "the compendium of the entire Gospel" (Pope Pius XII). While I have included a variety of suggestions to encourage a more flexible use of the Rosary, it seems equally important to stress the objectivity of the fundamental Mysteries of our Faith which the beads bid us contemplate: "We are not weaving pious dreams round pretty myths, but meditating on scenes of human experience whose poignant interest and significance for human life can never be exhausted" (Fr W. B. O'Brien, SSJE, late Superior-General of the [Anglican] Cowley Fathers). Finally, if in these final decades of the twentieth century we are once again to evangelize the world with prophetic zeal, we must first recover the contemplative vision which alone can fire that zeal, immersing ourselves anew in the fiery furnace of that Divine Love which overshadowed the Mother of God both at the Annunciation and on the day of Pentecost.

Archbishop Sheen has well said that "the Rosary invites our fingers, our lips, and our heart in one vast symphony of prayer." May this booklet encourage more and more of those who share one Lord and one Baptism to join in this symphony, to the honor of Mary and to the glory of the God who took upon Him her flesh.

WE USE THE BEADS FOR THE SAKE OF THE PRAYERS AND THE PRAYERS FOR THE SAKE OF THE MYSTERIES.

The whole Rosary consists of fifteen decades, each of which consists of one Our Father, ten Hail Marys, and one *Gloria Patri* and each of which is associated with a Mystery in the life of Our Lord and of His Mother. The Mysteries are grouped into three sets of five decades each (referred to as the Joyful, Sorrowful, and Glorious Mysteries) and therefore the ordinary set of Rosary beads contains only five decades.

In order to maintain a balanced spiritual diet, it has become customary to pray the Joyful Mysteries of the Rosary on Mondays, Thursdays, and the Sundays from Advent until Lent; the Sorrowful Mysteries on Tuesdays, Fridays, and the Sundays in Lent; and the Glorious Mysteries on Wednesdays, Saturdays, and the Sundays from Easter until Advent.

The Sign of the Cross and the Apostles' Creed at the beginning of the Rosary serve to remind us of the Sacrament of Holy Baptism, wherein we were adopted into God's Family, the Holy Catholic Church, and given the privilege to pray "*Our* Father." On the first large bead we pray the Lord's Prayer as an example of what the prayer of Christians is meant to be, and then on the three small beads we pray the Hail Mary as an act of petition for Faith, Hope, and Charity, the three

Theological Virtues which should be the fruit of our use of the Rosary. Since devotion to the Blessed Mother always leads us closer to God, we follow the Hail Marys with the *Gloria Patri* as an act of pure adoration of the Holy Trinity—Creator, Redeemer, and Sanctifier of both her and us.

At the beginning of each decade it is an excellent custom to offer your prayers and meditations as an act of petition, of intercession, or of thanksgiving. An appropriate formula and several possible schemes are given below.

When using the Scriptural Rosary, it is customary to read each verse from the Bible before the Hail Mary. Some, however, prefer to read all ten verses straight through and then let the Holy Spirit guide their thoughts uninterruptedly throughout the 10 Hail Marys.

II. The Prayers

A. In traditional English

I believe in God, the Father almighty, maker of heaven and earth; And in Jesus Christ his only Son our Lord; who was conceived by the Holy Ghost; born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried. He descended into hell. The third day he rose again from the dead. He ascended into heaven, and sitteth on the right hand of God the Father almighty. From thence he shall come again to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Our Father, who art in heaven, hallowed be thy Name, thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

Hail Mary, full of grace, the Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Glory to the Father and to the Son and to the Holy Spirit: as it was in the beginning, is now, and will be for ever. Amen.

or

Glory be to the Father, and to the Son, and to the Holy Ghost: as it was in the beginning, is now, and ever shall be, world without end. Amen.

B. In contemporary English

I believe in God, the Father almighty, creator of heaven and earth. I believe in Jesus Christ, his only Son, our Lord. He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven, and is seated at the right hand of the Father. He will come again to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Our Father in heaven, hallowed be your Name, your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Save us from the time of trial, and deliver us from evil. Amen.

Hail, Mary, full of grace, the Lord is with you; blessed are you among women and blessed is the fruit of your womb, Jesus. Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

Glory to the Father and to the Son and to the Holy Spirit: as it was in the beginning, is now, and will be forever. Amen.

C. In Latin

Credo in Deum, Patrem omnipotentem, creatorem coeli et terrae; et in Iesum Christum, Filium eius unicum, Dominum nostrum; qui conceptus est de Spiritu Sancto natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus. Descendit ad inferos. Tertia die resurrexit a mortuis. Ascendit ad coelos, sedet ad dexteram Dei Patris omnipotentis. Inde venturus est iudicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam aeternam. Amen.

Pater noster, qui es in coelis, sanctificetur Nomen tuum, adveniat regnum tuum, fiat voluntas tua sicut in coelo et in terra. Panem nostrum cotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos induces in tentationem, sed libera nos a malo. Amen.

Ave, Maria, gratia plena, Dominus tecum; benedicta tu in mulieribus, et benedictus fructus ventri tui, Iesus. Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostrae. Amen.

Gloria Patri et Filio et Spiritui Sancto: sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen.

III. The Mysteries

The fifteen Mysteries recall us time and again to the realities at the heart of our Faith. By pondering these central events in the life of Our Lord and of His Mother we grow more and more into the evangelical simplicity and spiritual humility evidenced by the prayers themselves which we recite.

As an aid in meditating upon the Mysteries, many have found it helpful to ask themselves three questions—

WHO are the characters in this act of the drama of Redemption?

WHY do they speak and act the way they do?

WHAT does all this have to do with my life?

A similar approach focuses upon the three "L"s—

LOOK at Jesus and Mary in this Mystery.

LEARN from them the virtues you need in your own spiritual pilgrimage.

LIVE what you have learned.

A ROSARY OF INTERCESSION

The Rosary may be prayed with special intention using the following formula at the beginning of each decade:

(By an individual) *O Lord, I offer my prayers and meditations of this mystery as an act of intercession for ....*

(Corporately) *Let us offer our prayers and meditations during this mystery as an act of intercession for ….*

THE JOYFUL MYSTERIES

1. Those confused or uncertain about their vocations
2. Our families

3. The poor of the world
4. All Bishops, Priests, and Deacons
5. The aged

THE SORROWFUL MYSTERIES

1. The lonely
2. The sick and suffering
3. The President and all in authority
4. Those in despair or discouragement
5. Peace in the world

THE GLORIOUS MYSTERIES

1. The Faithful Departed
2. All lapsed and indifferent Christians
3. The re-union of all Christians
4. An increase in devotion to the Blessed Virgin
5. Those who have no one to pray for them

This scheme of intercession is offered only as a model and anyone should feel free to make up his own list of intentions.

A ROSARY OF THANKSGIVING

Praying the Rosary with the special intention of gratitude for God's many blessings is an excellent means to a more mature spiritual life. What follows is again only a suggested pattern:

(By an individual) *O Lord, I offer my prayers and meditations of this mystery as an act of thanksgiving for ....*

(Corporately) *Let us offer our prayers and meditations during this mystery as an act of thanksgiving for ....*

THE JOYFUL MYSTERIES

1. The gift of life
2. The love of family and friends
3. The Church
4. Freedom of worship
5. My Priests and teachers over the years

THE SORROWFUL MYSTERIES

1. All who remember me in their prayers
2. The good example and influence of others
3. Our country
4. The opportunity to help others
5. Holy Communion

THE GLORIOUS MYSTERIES

1. For my Baptism
2. For the graces of the Sacrament of Reconciliation
3. For my Confirmation
4. For the example and intercession of Our Lady
5. For the gift of Faith

A ROSARY OF PERSONAL SPIRITUAL GROWTH

THE JOYFUL MYSTERIES

A. Adore God the Father
B. Ask for the Theological Virtue of Faith with growth in the Intellect through the

Gift of being	and the Removal of being
1. trusting	suspicious
2. confident	fearful
3. cooperative	domineering
4. serene	panicky
5. purposeful	aimless

THE SORROWFUL MYSTERIES

A. Adore God the Son
B. Ask for the Theological Virtue of Hope with growth in the Will through the

Gift of being	and the Removal of being
1. hopeful	despondent
2. encouraging	judgmental
3. patient	impatient
4. assertive	too submissive
5. creative in use of gifts	self-depreciating

THE GLORIOUS MYSTERIES

A. Adore God the Holy Spirit
B. Ask for the Theological Virtue of Love (Charity) with growth in the Affections (Emotions) through the

Gift of being	and the Removal of being
1. outgoing	withdrawn
2. forgiving	resentful
3. caring	indifferent
4. eager for life	apathetic
5. thankful	ungrateful

ANOTHER ROSARY OF PERSONAL SPIRITUAL GROWTH

Pray for the Gift of being and the	Removal of being
THE JOYFUL MYSTERIES	
1. available to God	self-centered
2. kind to others	unkind to others
3. joyful	discontented
4. obedient	disobedient
5. detached from own will	attached to own will
THE SORROWFUL MYSTERIES	
1. generous	stingy
2. self-disciplined	undisciplined
3. humble	proud
4. persevering	weak-willed
5. self-surrendering	self-interested
THE GLORIOUS MYSTERIES	
1. faithful	unfaithful
2. enthusiastic	bored
3. apostolic	reticent
4. cheerful	depressed
5. fervent in prayer	lukewarm

This scheme, like the previous one, can also be used with the special intention of intercession for the spiritual growth of another person (or community), asking that he, she or they be given the gifts set forth in the first column and have removed the defects in the second column.

JOYFUL MYSTERIES

I. The Annunciation

1. In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. (Lk 1:26-27)

2. And he came to her and said, "Hail, O favored one, the Lord is with you!" Blessed are you among women!" (Lk 1:28)

3. But she was greatly troubled at the saying, and considered in her mind what sort of greeting this might be. (Lk 1:29)

4. And the angel said to her, "Do not be afraid, Mary, for you have found favor with God. (Lk 1:30)

5. And behold, you will conceive in your womb and bear a son, and you shall call his name Jesus. (Lk 1:31)

6. He will be great, and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he will reign over the house of Jacob for ever; and of his kingdom there will be no end." (Lk 1: 32-33)

7. And Mary said to the angel, "How shall this be, since I have no husband?" (Lk 1:34)

8. And the angel said to her, "The Holy Spirit will come upon you, and the power of the Most High will overshadow you; therefore the child to be born of you will be called holy, the Son of God. (Lk 1:35)

9. And behold, your kinswoman Elizabeth in her old age has also conceived a son; and this is the sixth month with her who was called barren. For with God nothing will be impossible." (Lk 1:36-37)

10. And Mary said, "Behold, I am the handmaid of the Lord; let it be to me according to your word." (Lk 1:38)

II. The Visitation

1. In those days Mary arose and went with haste into the hill country, to a city of Judah, and she entered the house of Zechariah and greeted Elizabeth. (Lk 1:39-40)

2. And when Elizabeth heard the greeting of Mary, the babe leaped in her womb; and Elizabeth was filled with the Holy Spirit and she exclaimed with a loud cry, "Blessed are you among women, and blessed is the fruit of your womb! (Lk 1:41-42)

3. And why is this granted me, that the mother of my Lord should come to me? For behold, when the voice of your greeting came to my ears, the babe in my womb leaped for joy. (Lk 1:43-44)

4. And blessed is she who believed that there would be a fulfilment of what was spoken to her from the Lord." (Lk 1:45)

5. And Mary said, "My soul proclaims the greatness of the Lord, my spirit rejoices in God my Savior; for he has looked with favor on his lowly servant. (Lk l:46-48a)

6. From this day all generations will call me blessed: the Almighty has done great things for me, and holy is his Name. (Lk 1:48b-49)

7. He has mercy on those who fear him in every generation. (Lk 1:50)

8. He has shown the strength of his arm, he has scattered the proud in their conceit. He has cast down the mighty from their thrones, and has lifted up the lowly. (Lk 1:51-52)

9. He has filled the hungry with good things, and the rich he has sent away empty. (Lk 1:53)

10. He has come to the help of his servant Israel, for he has remembered his promise of mercy, the promise he made to our fathers, to Abraham and his children for ever." (Lk 1:54-55)

III. The Birth of Our Lord

1. In those days a decree went out from Caesar Augustus that all the world should be enrolled. And Joseph also went up from Galilee, from the city of Nazareth, to Judea, to the city of David, which is called Bethlehem, because he was of the house and lineage of David, to be enrolled with Mary, his betrothed, who was with child. (Lk 2:1,4-5)

2. And while they were there, the time came for her to be delivered. And she gave birth to her first-born son and wrapped him in swaddling cloths, and laid him in a manger, because there was no place for them in the inn. (Lk 2:6-7)

3. And in that region there were shepherds out in the field, keeping watch over their flock by night. (Lk 2:8)

4. And an angel of the Lord appeared to them, and the glory of the Lord shone around them, and they were filled with fear. (Lk 2:9)

5. And the angel said to them, Be not afraid; for behold, I bring you good news of a great joy which will come to all the people (Lk 2:10)

6. For to you is born this day in the city of David a Savior, who is Christ the Lord. (Lk 2:11)

7. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and on earth peace among men with whom he is pleased!" (Lk 2:13-14)

8. When the angels went away from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this thing that has happened, which the Lord has made known to us." (Lk 2:15)

9. And they went with haste, and found Mary and Joseph, and the babe lying in a manger. (Lk 2:16)

10. But Mary kept all these things, pondering them in her heart. (Lk 2:19)

IV. The Presentation in the Temple

1. And when the time came for their purification according to the law of Moses, they brought him up to Jerusalem to present him to the Lord. (Lk 2:22)

2. Now there was a man in Jerusalem, whose name was Simeon, and this man was righteous and devout, looking for the consolation of Israel, and the Holy Spirit was upon him. (Lk 2:25)

3. And it had been revealed to him by the Holy Spirit that he should not see death before he had seen the Lord's Christ. (Lk 2:26)

4. And inspired by the Spirit he came into the temple; and when the parents brought in the child Jesus, to do for him according to the custom of the law, he took him up in his arms and blessed God. (Lk 2:27-28)

5. "Lord, you now have set your servant free to go in peace as you have promised. (Lk 2:29)

6. For these eyes of mine have seen the Savior, whom you have prepared for all the world to see: a Light to enlighten the nations, and the glory of your people Israel." (Lk 2:29-32)

7. And his father and his mother marveled at what was said about him. (Lk 2:33)

8. And Simeon blessed them and said to Mary his mother, "Behold, this child is set for the fall and rising of many in Israel, and for a sign that is spoken against. (Lk 2:34)

9. And a sword will pierce through your own soul also, that the thoughts of many hearts may be revealed." (Lk 2:35)

10. And when they had performed everything according to the law of the Lord, they returned into Galilee, to their own city, Nazareth. And the child grew and became strong, filled with wisdom; and the favor of God was upon him. (Lk 2:39-40)

V. The Finding in the Temple

1. Now his parents went to Jerusalem every year at the feast of the Passover. And when he was twelve years old, they went up according to custom. (Lk 2:41-42)

2. And when the feast was ended, as they were returning, the boy Jesus stayed behind in Jerusalem. (Lk 2:43)

3. His parents did not know it, but supposing him to be in the company they went a day's journey, and they sought him among their kinsfolk and acquaintances. (Lk 2:43-44)

4. And when they did not find him, they returned to Jerusalem, seeking him. (Lk 2:45)

5. After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions; and all who heard him were amazed. (Lk 2:46-47)

6. And when they saw him they were astonished; and his mother said to him, "Son, why have you treated us so? Behold, your father and I have been looking for you anxiously. (Lk 2:48)

7. And he said to them, "How is it that you sought me? Did you not know that I must be in my Father's house?" (Lk 2:49)

8. And they did not understand the saying which he spoke to them. (Lk 2:50)

9. And he went down with them and came to Nazareth, and was obedient to them; and his mother kept all these things in her heart. (Lk 2:51)

10. And Jesus increased in wisdom and in stature, and in favor with God and man. (Lk 2:52)

SORROWFUL MYSTERIES

I. The Agony in the Garden

1. Then Jesus went with them to a place called Gethsemane, and he said to his disciples, "Sit here, while I go yonder and pray." (Mt 26:36)

2. Then he said to them, "My soul is very sorrowful, even to death; remain here, and watch with me." (Mt 26:38)

3. And going a little farther he fell on his face and prayed, "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." (Mt 26:39)

4. And being in an agony he prayed more earnestly; and his sweat became like great drops of blood falling down upon the ground. (Lk 22:44)

5. And when he rose from prayer, he came to the disciples and found them sleeping for sorrow. (Lk 22:45)

6. "So, could you not watch with me one hour? (Mt 26:40)

7. Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak." (Mt 26:41)

8. And again he went away and prayed, saying the same words. And again he came and found them sleeping, for their eyes were very heavy. (Mk 14:39-40a)

9. And he came the third time, and said to them, "Are you still sleeping and taking your rest? It is enough; the hour is come." (Mk 14:41)

10. While he was yet speaking, there came a crowd, and the man called Judas, one of the twelve, was leading them. He drew near to Jesus to kiss him; but Jesus said to him, "Judas, would you betray the Son of man with a kiss?" (Lk 22:47-48)

II. The Scourging at the Pillar

1. Pilate entered the praetorium again and called Jesus, and said to him, "Are you the King of the Jews?" (Jn 18:33)

2. Jesus answered, "My kingship is not of this world; if my kingship were of this world, my servants would fight, that I might not be handed over to the Jews; but my kingship is not of this world." (Jn 18:36)

3. "For this I was born, and for this I have come into the world, to bear witness to the truth." (Jn 18:37)

4. Pilate said to him, "What is truth?" After he had said this, he went out to the Jews again, and told them, "I find no crime in him." (Jn 18:38)

5. But they all cried out together, "Away with this man, and release to us Barabbas." (Lk 23:18)

6. Then Pilate took Jesus and scourged him. (Jn 19:1)

7. I gave my back to the smiters, and my cheeks to those who pulled out the beard; I hid not my face from shame and spitting. (Is 50:6)

8. He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not. (Is 53:3)

9. Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. (Is 53:4)

10. But he was wounded for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed.

III. The Crowning with Thorns

1. And the soldiers led Jesus away inside the palace (that is, the praetorium); and they called together the whole battalion. (Mk 15:16)

2. And they clothed him in a purple cloak, and plaiting a crown of thorns they put it on him. (Mk 15:17)

3. And they began to salute him, "Hail, King of the Jews!" (Mk 15:18)

4. And they struck his head with a reed, and spat upon him, and they knelt down in homage to him. (Mk 15:19)

5. Pilate went out again, and said to them, "See, I am bringing him out to you, that you may know that I find no crime in him." (Jn 19:4)

6. So Jesus came out, wearing the crown of thorns and the purple robe. Pilate said to them, "Behold the man!" (Jn 19:5)

7. They cried out, "Away with him, away with him, crucify him!" (Jn 19:15a)

8. Pilate said to them, "Shall I crucify your King?" The chief priests answered, "We have no king but Caesar." (Jn 19:15b)

9. So when Pilate saw that he was gaining nothing, but rather that a riot was beginning, he took water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." (Mt 27:24)

10. And all the people answered, "His blood be on us and on our children!" (Mt 27:25)

IV. The Carrying of the Cross

1. And when they had mocked Jesus, the soldiers stripped him of the robe, and put his own clothes on him, and led him away to crucify him. (Mt 27:31)

2. And as they led him away, they seized one Simon of Cyrene, who was coming in from the country, and laid on him the cross, to carry it behind Jesus. (Lk 23:26)

3. And there followed him a great multitude of people, and of women who bewailed and lamented him. (Lk 23:27)

4. But Jesus turning to them said, "Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children." (Lk 23:28)

5. Two others also, who were criminals, were led away to be put to death with him. (Lk 23:32)

6. And they brought Jesus to the place called Golgotha (which means the place of a skull). (Mk 15:22)

7. And they offered him wine mingled with myrrh; but he did not take it. (Mk 15:23)

8. "If any man would come after me, let him deny himself and take up his cross daily and follow me. (Lk 9:23)

9. For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it. (Lk 9:24)

10. For what does it profit a man if he gains the whole world and loses or forfeits himself?" (Lk 9:25)

V. The Crucifixion

1. And when they had crucified Jesus, they divided his garments among them by casting lots; then they sat down and kept watch over him there. (Mt 27:35-36)

2. Pilate also wrote a title and put it on the cross; it read, "Jesus of Nazareth, the King of the Jews." (Jn 19:19)

3. And Jesus said, "Father, forgive them; for they know not what they do." (Lk 23:34a)

4. When Jesus saw his mother, and the disciple whom he loved standing near, he said to his mother, "Woman, behold, your son!" (Jn 19:26)

5. Then he said to the disciple, "Behold, your mother!" (Jn 19:27a)

6. Now from the sixth hour there was darkness over all the land until the ninth hour. (Mt 27:45)

7. And about the ninth hour, Jesus cried with a loud voice, "Eli, Eli, lama sabach-thani?" that is, "My God, my God, why hast thou forsaken me?" (Mt 27:46)

8. Then Jesus, crying with a loud voice, said, "Father, into thy hands I commit my spirit." (Lk 24:46)

9. And when the centurion, who stood facing him, saw that he thus breathed his last, he said, "Truly this man was the Son of God!" (Mk 15:39)

10. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. (Jn 19: 34)

GLORIOUS MYSTERIES

I. The Resurrection

1. Now after the sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the sepulchre. (Mt 28:1)

2. And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone and sat upon it. (Mt 28:2)

3. But the angel said to the women, "Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Lome, see the place where he lay." (Mt 28:5-6)

4. So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. (Mt 28:8)

5. And behold, Jesus met them and said, "Hail!" And they came up and took hold of his feet and worshiped him. (Mt 28:9)

6. "See my hands and my feet, that it is I myself; handle me and see; for a spirit has not flesh and bones as you see that I have." (Lk 24:39)

7. On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." (Jn 20:19)

8. When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. (Jn 20:20)

9. Jesus said to them, "Peace be with you. As the Father has sent me, even so I send you." (Jn 20:21)

10. And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained." (Jn 20:22-23)

II. The Ascension

1. Then he led them out as far as Bethany, and lifting up his hands he blessed them. (Lk 24:50)

2. He said to them, "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." (Acts 1:7a,8)

3. And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. (Acts 1:9)

4. And while they were gazing into heaven as he went, behold, two men stood by them in white robes. (Acts 1:10)

5. "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw him go into heaven." (Acts 1:11)

6. Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a sabbath day's journey away; and when they had entered, they went to the upper room. (Acts 1:12-13a)

7. All these with one accord devoted themselves to prayer, together with the women and Mary the mother of Jesus, and with his brethren. (Acts 1:14)

8. Lift up your heads, O gates; lift them high, O everlasting doors; and the King of glory shall come in. (Ps 24:7)

9. For Christ has entered, not into a sanctuary made with hands, a copy of the true one, but into heaven itself, now to appear in the presence of God on our behalf. (Heb 9:24)

10. If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. (Col 3:1)

III. The Descent of the Holy Spirit

1. And it shall come to pass afterward, that I will pour out my spirit on all flesh.(Joel 2:28a)

2. "If you love me, you will keep my commandments. And I will pray the Father, and he will give you another Counselor, to be with you for ever, even the Spirit of truth." (Jn 14:15-17a)

3. And while staying with them Jesus charged the apostles not to depart from Jerusalem, but to wait for the promise of the Father. (Acts 1:4)

4. When the day of Pentecost had come, they were all together in one place. (Acts 2:1)

5. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were staying. (Acts 2:2)

6. And there appeared to them tongues as of fire, distributed and resting on each one of them. (Acts 2:3)

7. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance. (Acts 2:4)

8. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in his own language. (Acts 2:6)

9. And Peter said to them, "Repent, and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit."(Acts 2:38)

10. So those who received his word were baptized, and there were added that day about three thousand souls. And they devoted themselves to the apostles' teaching and fellowship, to the breaking of bread and the prayers. (Acts 2:41-42)

IV. The Assumption of the Blessed Virgin Mary

1. Arise, O LORD, into your resting-place, you and the ark of your strength. (Ps 132:8)

2. Then God's temple in heaven was opened, and the ark of his covenant was seen within his temple. (Rev 11:19a)

3. And a great portent appeared in heaven, a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. (Rev 12:1)

4. You have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, and to innumerable angels in festal gathering, and to the assembly of the firstborn who are enrolled in heaven. (Heb 12:22-23a)

5. He brought me to the banqueting house, and his banner over me was love. (Song 2:4)

6. My beloved speaks and says to me: "Arise, my love, my fair one, and come away; for lo, the winter is past, the rain is over and gone." (Song 2:10-11)

7. You are all fair, my love; there is no flaw in you. (Song 4:7)

8. Who is this that is coming up from the wilderness, leaning upon her beloved? (Song 8:5a)

9. Many waters cannot quench love, neither can the floods drown it. (Song 8:7a)

10. In the beloved city likewise he gave me a resting place, and in Jerusalem was my dominion. (Sir 24:11)

V. The Coronation of Mary as Queen of All Saints

1. He who conquers, I will grant him to sit with me on my throne, as I myself conquered and sat down with my Father on his throne. (Rev 3:21)

2. O daughter, you are blessed by the Most High God above all the women on earth. (Jud 13:18a)

3. Your hope will never depart from the hearts of men, as they remember the power of God. (Jud 13:19)

4. May God grant this to be a perpetual honor to you, and may he visit you with blessings, because you did not spare your own life when our nation was brought low, but have avenged our ruin, walking in the straight path before our God. (Jud. 13:20)

5. And when they met her they all blessed her with one accord and said to her, "You are the exaltation of Jerusalem, you are the great glory of Israel, you are the great pride of our nation! (Jud 15:9)

6. You have done great good to Israel, and God is well pleased with it. May the Almighty Lord bless you for ever!" (Jud 15:10)

7. All glorious is the princess as she enters; her gown is cloth-of-gold. (Ps 45:14)

8. In embroidered apparel she is brought to the king; after her the bridesmaids follow in procession. (Ps 45:15)

9. She found grace and favor in his sight more than all the virgins, so that he set the royal crown on her head and made her queen. (Est 2:17)

10. Be faithful unto death, and I will give you the crown of life. (Rev 2:10c)

CONCLUDING DEVOTIONS

It is customary in many places to sing or say the *Salve Regina* at the end of the Rosary.

A. In traditional English

Hail, holy Queen, Mother of mercy, our life, our sweetness and our hope. To thee do we cry, poor banished children of Eve; to thee do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, those thine eyes of mercy towards us; and after this our exile, show us the blessed fruit of thy womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Queen of the most holy Rosary, pray for us.
R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, whose only-begotten Son, by his life, death, and resurrection, hath obtained for us the rewards of eternal life: grant, we beseech thee, that meditating upon these mysteries in the most holy Rosary of the blessed Virgin Mary, we may both imitate what they contain and obtain what they promise; through the same Jesus Christ our Lord. Amen.

OR

V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray.

We beseech thee, O Lord, pour thy grace into our hearts: that, as we have known the Incarnation of thy Son Jesus Christ by the message of an Angel, so by his

Cross and Passion we may be brought unto the glory of his Resurrection; through the same Christ our Lord. Amen.

B. In contemporary English

Hail, holy Queen, mother of mercy, our life, our sweetness, and our hope. To you do we cry, poor banished children of Eve. To you do we send up our sighs, mourning and weeping in this vale of tears. Turn then, most gracious advocate, your eyes of mercy toward us, and after this exile show to us the blessed fruit of your womb, Jesus. O clement, O loving, O sweet Virgin Mary.

V. Queen of the most holy Rosary, pray for us.
R. That we may be made worthy of the promises of Christ.

Let us pray.

O God, whose only-begotten Son by his life, death, and resurrection, has obtained for us the rewards of eternal life: grant, we pray, that meditating upon these mysteries in the most holy Rosary of the blessed Virgin Mary, we may both imitate what they contain and obtain what they promise; through the same Jesus Christ our Lord. Amen.

OR

V. Pray for us, O holy Mother of God.
R. That we may be made worthy of the promises of Christ.

Let us pray.

Pour your grace into our hearts, O Lord, that we who have known the incarnation of your Son Jesus Christ, announced by an angel to the Virgin Mary, may by his cross and passion be brought to the glory of his resurrection; through the same Jesus Christ our Lord. Amen.

C. In Latin

Salve, Regina, mater misericordiae, vita, dulcedo et spes nostra, salve. Ad te clamamus, exules filii Hevae. Ad te suspiramus, gementes et flentes in hac lacrimarum valle. Eia, ergo, advocata nostra, illos tuos misericordes oculos ad nos converte. Et Iesum, benedictum fructum ventris tui, nobis post exilium ostende. O clemens, O pia, O dulcis Virgo Maria.
V. Regina sacratissimi Rosarii, ora pro nobis.
R. Ut digni efficiamur promissionibus Christi.

Oremus.

Deus, cuius Unigenitus per vitam, mortem et resurrectionem suam nobis salutis aeternae praemia comparavit: concede, quaesumus; ut, haec mysteria sacratissimo beatae Mariae Virginis Rosario recolentes, et imitemur quod continent, et quod promittunt, assequamur. Per eundem Domi num nostrum Iesum Christum. Amen.

VEL

V. Ora pro nobis, sancta Mater Dei.
R. Ut digni efficiamur promissionibus Christi.

Oremus.

Gratiam tuam, quaesumus, Domine, mentibus nostris infunde, ut qui, Angelo nuntiante, Christi Filii tui incarnationem cognovimus, beata Maria Virgine intercedente, per passionem eius et crucem ad resurrectionis gloriam perducamur. Per eundem Domi num nostrum Iesum Christum. Amen.

A LITANY OF THE BLESSED VIRGIN MARY

This Litany is based upon the Apostolic Exhortation *Marialis Cultus* of Pope Paul VI "for the right ordering and development of devotion to the Blessed Virgin Mary," dated 2 February 1974. It is obviously offered for private recitation only as a supplement to the traditional Litany of the Blessed Virgin commonly known as the Litany of Loretto.

Kyrie eleison	*OR*	Lord, have mercy.
Christe eleison		Christ, have mercy.
Kyrie eleison		Lord, have mercy.

O Christ, hear us.
O Christ, graciously hear us.

O God the Father of heaven, *Have mercy upon us.*
O God the Son, Redeemer of the world,
O God the Holy Spirit,
Holy Trinity, One God,
Holy Mary, *Pray for us.*
Mother of Jesus,
Mother of the Lord,

Mother of the King,
Mother of the Suffering Servant,
Mother of the Incarnate Word,
Mother of God,
Mother of the Church,
Mother of Christians,
Mother of Grace,
Virgin of Nazareth,
Attentive Virgin,
Virgin in prayer,
Virgin Mother,
Virgin presenting offerings,
Virgin, Wife, and Mother,
New Eve,
Ark of the Covenant,
Ark of Holiness,
Seat of Wisdom,
Temple of God,
Abode of the King,
Dawn of Salvation,
Blessed of the Most High,
Beloved Daughter of the Father,
Bridal Chamber of the Word,
Temple of the Holy Spirit,
Associate of the Redeemer,
Hope of the entire world,
Hope of Christians,
New Woman,
Woman of strength,
Perfect Christian,
Perfect model of discipleship,
Model of the virtues,
Consoler of the afflicted,
Health of the sick,
Refuge of sinners,
Queen of peace
Queen of mercy,
Our Lady of the Rosary,

O Lamb of God, that takest away the sins of the world,
Have mercy upon us.
O Lamb of God, that takest away the sins of the world,
Have mercy upon us.

O Lamb of God, that takest away the sins of the world,
Grant us thy peace.

OR

Lamb of God, you take away the sins of the world,
Have mercy on us.
Lamb of God, you take away the sins of the world,
Have mercy on us.
Lamb of God, you take away the sins of the world,
Grant us peace.

Pray for us, O holy Mother of God,
That we may be made worthy of the promises of Christ.

Let us pray.

We beseech thee, O Lord, pour thy grace into our hearts: that, as we have known the Incarnation of thy Son Jesus Christ by the message of an Angel, so by his Cross and Passion we may be brought unto the glory of his Resurrection; through the same Christ our Lord. Amen.

OR

Pour your grace into our hearts, O Lord, that we who have known the Incarnation of your Son Jesus Christ, announced by an Angel to the Virgin Mary, may by his Cross and Passion be brought to the glory of his Resurrection; through the same Christ our Lord. *Amen.*

ANOTHER LITANY OF THE BLESSED VIRGIN MARY

This Litany is based upon the ancient Byzantine Acathist Hymn to the Blessed Virgin Mary, traditionally held to have been composed by a Patriarch of Constantinople in thanksgiving for the deliverance of the city from an attack by infidels.

Holy God, holy and mighty, holy and immortal,
Have mercy on us.
Holy God, holy and mighty, holy and immortal,
Have mercy on us.
Holy God, holy and mighty, holy and immortal,
Have mercy on us.

Bride and Maiden ever-pure, *Pray for us*
Restoration of the fallen Adam,
Redemption of the tears of Eve,
Star manifesting the Sun,
Womb of the divine Incarnation,
Forecast of the Marvels of Christ,
Celestial Ladder by whom God came down,
Bridge leading earthly ones to heaven,
Soil whose Fruit shall not perish,
Incense of prayer,
Favor of God to mortal men,
Trust of mortals before God,
Mother of the Lamb and Shepherd,
Key to the doors of Paradise,
Emblem of grace,
Mother of the Star without setting,
Light of those who search the Trinity,
Delight of all the nations,
Downfall of demons,
Handmaid of holy delight,
Land of the promised good,
Blossom of incorruption,
Sign of the resurrection,
Indulgence of many who have fallen,
Space of the spaceless God,
Glory most certain to those who believe,
Key to the kingdom of Christ,
Hope for the ages of bliss,
Treasury of God's Providence,
Reproof of foolish philosophers,
Ship for those who seek salvation,
Harbor for the sailors of life,
Pillar of virginity,
Bridesmaid of holy souls,
Radiance of the Light without setting,
Life of the mystical banquet,
Tabernacle of God the Word,
Glory of reverent priests,
Tower of the Church,
Bride and Maiden ever-pure,

[*The conclusion from the previous Litany follows here.*]